The
UNITARIAN MONTHLY

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The Unchangeableness of God.

THE revelation of science, we say, has ennobled in our minds our whole conception of God, as thought and will at work in Nature. God is now to us more living than before. And then, in this unchangeable, uncapricious Being, who is always as true to the ideas on which the world of Nature is developed. as he is true to moral ideas, we find a character dearer to the soul, more to be relied on by faith, more to be clung to in trouble, than the God who made men the subject of special providences, who turned from his care of the whole of mankind to concentrate his tenderness in a miracle for one or two. We are never certain of a God who helps his people by changing his laws, or by overstepping them. This places his help somewhat in the realm of caprice. On the other hand we are sure of a God whose moral and spiritual action we see now to be as unalterable as we have found it in the spiritual world.

STOPFORD A. BROOKE, M.A., LL.D.

In "Theology & Miracle."

M.B.

Florence Nightingale Convalescent Home for Men.

NATIONAL MEMORIAL.

PLEASE

Send to the Hon. Secretary a postcard asking for a War Loan Savings Card. You can then LEND fifteen shillings and sixpence to the Government and GIVE One Pound to the Florence Nightingale Convalescent Home for ex-Soldiers. All you have to do is to buy one or more sixpenny War Loan Savings Stamps at your Local Post Office, just when you are able to do so. You then fix the stamps on the card, and when all the thirty-one spaces are filled return it to the Hon. Secretary. The card will be exchanged by the secretary for a War Loan Certificate and this will be entered in your name by the treasurer as a donation of £1 to the Convalescent Home. The Treasurer will hold the certificate for five years during which time the Government will have the use of your money, and then, with interest added, it will be worth the one pound with which you will have been credited.

This is the easiest way possible of rendering a double service, a service to the country and a service to the Convalescent Home. The purchase of an occasional sixpenny stamp will not be felt by any one, and if every reader of the UNITARIAN MONTHLY will follow this plan a large sum will be raised for the Convalescent Home.

The Convalescent Home is for the men and lads of our own congregations and Sunday Schools. It is now established in temporary premises at Great Hucklow, and a number of ex-soldiers have already been received as guests. The charge for ex-soldiers is ten shillings and sixpence per week, and one shilling each way for conveyance between the station and the Home.

It is earnestly desired to commence the erection of the permanent premises early next year. This, however, depends on the response to the appeal. The sum asked for is £10,000, of which not less than £5,000 will be invested as endowment. Something over £4,000 has been subscribed up to the present. Will you help to make up the balance?

Secretaries of Congregations, Sunday Schools, Elder Classes, Social Unions, and others are invited to act as Local Treasurers. A number of cards would be sent to them which they would endeavour to get taken up. Will you help? It is not a great service compared with that of the men on whose behalf the Convalescent Home is to be provided.

CHARLES PEACH,
Hon. Secretary,
GREAT HUCKLOW, BUXTON.

Notes and News.

The Good Friday meetings of the Manchester District Sunday School Association—now the Northern Sunday School Federation—were very successful—held in Manchester at Cross Street Chapel and the Memorial Hall; Rev. J. M. Connell, of Lewes, has received a gift of £47 from his congregation as a mark of warm appreciation; at St. Helens the Rev. J. Horace Short, Unitarian, headed the poll as Labour candidate for the Poor Law Guardians' election, by a large majority; the Jubilee of the Todmorden Unitarian Church was celebrated April 12th and 13th; a two days' Sale of Work by the Stalybridge Unitarian Church realised £283 for repairs and improvements; Rev. Geo. Street, Unitarian minister, Buxton, has for some years carried on good missionary work in several Derbyshire villages by conducting Bible classes on evenings during winter months; Rev. Dr. Rattray has been conducting a literature class of nearly 80 members at Leicester in connection with the Workers' Educational Association; the North Church Unitarian Sunday School Union held its Annual Conversazione at Mottram on April 26th, attended by about 80 teachers and friends; Mr. Maurice Leonard Jacks, son of Principal L. P. Jacks, is elected a fellow of Wadham College, Oxford; Sir Lewis Beard, Blackburn's new knight, and its town clerk, is the son of the late Dr. Chas. Beard, the well-known Unitarian minister, of Liverpool; on May 5th, 1819, Dr. Channing preached his famous Baltimore sermon, from which American Unitarianism dates the beginning of its organised existence, and the American Unitarians have been celebrating its hundredth birthday; the Bolton District S.S. Union held a Musical Festival, April 26th, to raise money in aid of the Men's Memorial Home at Great Hucklow; the quarterly meeting of the S. Wales Unitarian Association was held at Aberdare, April 23rd, when five sermons were preached by five ministers; the S.E. Wales Unitarian Society held its annual meetings at Pontypridd, May 5th; a Sale of Work by the Huddersfield Church realised £225; the quarterly meeting of the Yorkshire Unitarian Union at Leeds passed a resolution urging affiliated churches to raise the salaries of their ministers proportionately to the general rise in prices; the annual meeting of the Yorkshire Unitarian Sunday School Union was held at Pudsey, May 10th; a Sale of Work by the Dewsbury Church, May 3rd and 6th, produced £173; at Bradford, Chapel-lane, Sunday attendances have doubled during recent months; there were very success ful meetings of the Union for Social Service at the Hyde Chapel and Schools, and in the Hyde Town Hall an inter-denominational meeting with a large attendance, on May 6th.

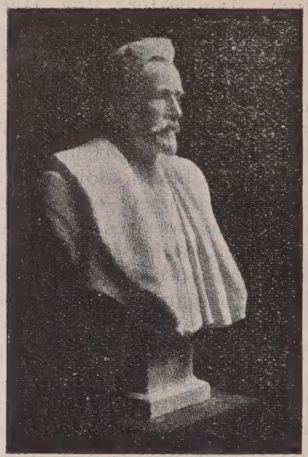
MINISTERIAL CHANGES: Rev. Ben Davis of Treherbert, Glam., is appointed to the Moss Side Church, Manchester; Rev. Herbert Barnes, Oldham Road Unitarian Church, Manchester, is appointed to the Church of the Divine Unity, Newcastle-on-Tyne, where he will enter on duty next January; Rev. Samuel Burrows, has terminated his ministry at Tunbridge Wells; Rev. Wilfrid Harris, M.A., of Adelaide, S. Australia, formerly of Unity Church, Bolton, is now in England desiring a settlement here; the Rev. C. A. Piper's recognition services took place at Ilford, on May 3rd; Rev. Helen L. Phillips, formerly of Carlisle, is appointed minister at Newbury; Rev. D. Davis is appointed minister at Tunbridge Wells.

DEATHS: Mr. J. W. Brooke, of Leeds, at Harrogate, April 12th, 65; Mr. S. W. Davies, of the Peckham Church, April 11th, 77; Miss C. C. Armstrong, Monton, Manchester, April 16th, 94; Mr. Walter Darlington, L.R.A.M., Leigh, April 19th, 40; Margaret, widow of the late Rev. Francis Bishop, at New Brighton, April 28th, 93; Miss S. S. Dowson, Geldeston, Norfolk, April 28th, 75; Frances Mary, wife of Rev. T. Eric Davies, Pontypridd, April 27th; Sir J. J. Briscoe, Bt., Bourn, Cambridge, May 1st, 83; Mrs. Geoffrey New, Evesham, May 2nd; Mrs. E. Stoneham, Vancouver, B.C., daughter of Mr. Geo. H. Leigh, Worsley, Manchester, May 2nd; Sir Wm. H. Talbot, formerly Town Clerk of Manchester, May 9th, at Manchester, 88; Mrs. James Shepherd, Stockport, May 11th, 84; Mr. Hy. Woolcot Thompson, Winscombe, Somerset, May 5th, 70; Mr. Kenneth Woodcock, Stockton Heath, May 10th, 22.

LITERATURE: "Worlds not Realised," by W. J. Jupp, 2s., and 2s. 6d. (cloth) net, Headley Bros., 72, Oxford Street, London, W. 1.—This is an essay in seven chapters on Immortality, Life's incompleteness here; the significance of personality; the insistent question: Is this the end? the intimations of a permanent self; the insistent Hope—these indicate the main points of treatment, followed by a final chapter on "Aids to Realisation." In these chapters Mr. Jupp says much that is helpful and suggestive. Those who wish for confirmation of the Eternal Hope will find much in this book. Such as are filled with doubt will have it shaken if not dispelled if they read and carefully consider what they read in these pages. The broad rationality of tone and fine grace of style give a kind of charm to the author's words.

"The Spikenard and other Sermons," by Stopford A. Brooke, with introduction by J. H. Weatherall, M.A., 3s. 6d. net. The Lindsey Press, 5, Essex Street, Strand, London, W.C. 2.

These are ten sermons which have not been previously published, preached by Dr. Stopford Brooke on dates between 1908 and 1914. They represent his latest pulpit utterances. They have "the fresh air of theological freedom in them," says Mr. Weatherall truly.



Mr. F. D. BOWLES, J.P., C.C.

Mr. F. D. BOWLES, President of the Sunday School Association, has a very creditable record in our Unitarian denomination. Brought up a Roman Catholic, he first came into close contact with Unitarianism at Leicester, where he was a member of the Free Christian Church in its early days under the Revs. Archibald F. Macdonald, M.A., and J. J. Wright. He was for some time a teacher in the Sunday School, having the Editor of this magazine as a fellow-teacher, whose younger brother, now Rev. A. Cobden Smith, was a member of Mr. Bowles' class. Mr. Bowles says that the Senior Class, "out of which we blossomed as teachers, was a model, and a great factor in the prosperity of the school," and it was a mixed class, taught by the late Miss A. E. Haddon, a gifted lady. It was in connection with this church that he first met Miss Marsh, one of its founders, who became his wife. From a humble position in the service of a great Assurance Co., Mr. Bowles has risen by various stages of promotion to the position of Chairman. The Bust—a picture of which is here given—was the work of the renowned sculptor, Sir George Frampton, R.A., and was exhibited in the Royal Academy 1913, and presented to Mr. Bowles by the official staff of this Company. After removal from Leicester (1878) Mr. Bowles connected himself with Rev. S. Fletcher Williams' Hamilton Road Church, Liverpool, and remained there during the ministries of Revs. H. V. Mills and Felix Taylor, being some years the choirmaster. In 1890 removing to London, he joined the New Gravel Pit Church at Hackney, when the Rev. S. Fletcher Williams became its minister, and was for several years its Treasurer, and is still one of its members. Mr. Bowles is a London City Councillor and magistrate. Though spending much of his time in city business his home is Bleak Hall, Kensworth, Herts. It is good that in these later days of more leisure he should so readily render effective service to the churches of that rational faith which he embraced in his early manhood.

Is this Dickens' "Bleak House"?

BLEAK HALL, KENSWORTH, HERTS.

THERE is a great similarity between Bleak Hall, the residence of Mr. F. D. Bowles, and the original of Dickens' "Bleak House." All lovers of Dickens would be glad to be able to identify if possible the house that the novelist had in mind when he wrote the book. The claim has been made that the house in which he lived at Broadstairs—"Fort House," as it was then called—is the real "Bleak House," and in that belief it has since been so named. But such a claim cannot stand against the clear evidence which the novel supplies in flat contradiction to it. In Chapter III. of the story the assertion is made in the Court of Chancery that "Bleak House is in Hertfordshire"; therefore it was not at Broadstairs. In Chapter VI. it is stated that it is "near to St. Albans"; Bleak Hall is near to that city, but not quite so near as the novel indicates, but it is true that the Abbey Church has been seen from the hill on which Bleak Hall is situated. There is also much circumstantial evidence of another kind, both in the novel and in the locality of Bleak Hall. In Chapter VI. "Bleak House" is described as having "three peaks in the roof in front," and "a circular sweep leading to the porch"; it is a "delightfully irregular house" inside, "where you go up and down steps out of one room into another"; out of a bedroom "you passed into a gallery with which the other best bedrooms communicated, and by a little staircase, with a number of corner stairs in it, considering its length, down into the hall." In Chapter VIII. it is stated that looking from a bedroom was seen "a cheerful landscape, prominent in which the old Abbey Church" was visible. The surroundings of the house are described thus: "In front, the pretty avenue and drive"—"at the back, the flower garden." "Beyond the flower garden was a kitchen garden, and then a paddock, and then a

snug little rick-yard, and then a dear little farm-yard." There was "the House itself, with its three peaks in the roof," and some short distance from the back of the house was—a brickfield."

Bleak Hall answers almost entirely to these details of description given by Dickens. It is on a hill; it is approached by a long drive; there is the oval flower bed in front, round which the carriage drive makes "a circular sweep leading to the porch"; there are the three gables in the roof; also the near proximity of an old brickfield. The farm at the back of Bleak Hall was owned at one time by a person named "Dickins." The village schoolmaster to-day is named "Dickens." Does it not seem that the novelist had some distant relatives here whom he visited, and during which visit or visits he gained an intimate knowledge of Bleak Hall?

The minute details of description given in the story strongly support the belief that Dickens' "Bleak House" was a real place which the novelist had known, and not a mere fiction of his brain; and the topographical situation of Bleak Hall and various other particulars agreeing so thoroughly with the statements in the book make it almost unquestionable that Bleak Hall is the true original of the novelist's "Bleak House." It is interesting to know that the house raised into immortal fame by Charles Dickens the Unitarian has now still more intimate connection with Unitarians in its present owner, the President of our Sunday School Association.

Another Chance.

[The following selection is from Miss Beatrice Harraden's "Ships that Pass in the Night." Mr. Reffold is dying of consumption, and Bernardine, whom he calls "Little Brick," occasionally visits him and talks to cheer him.]

WHEN Bernardine sat with Mr. Reffold that afternoon—he coughed a great deal and seemed to be worse than usual, and complained of fever. But he liked to have her, and would not hear of her going.

"Stay," he said. "It is not much of a pleasure to you, but it is a great pleasure to me."

There was an anxious look on his face, such a look as people wear when they wish to ask some question of great moment, but dare not begin.

At last he seemed to summon up courage.

"Little Brick," he said, in a weak, low voice, "I have something on my mind. You won't laugh, I know. You're not the sort. I know you're clever and thoughtful, and all that; you could tell me more than all the parsons put together. I know you're clever; my wife says so. She says only a very clever woman would wear such boots and hats."

Bernardine smiled.

"Well," she said, kindly, "tell me."

"You must have thought a good deal, I suppose," he continued, "about life and death, and that sort of thing. I've never thought at all. Does it matter, Little Brick? It's too late now; I can't begin to think. But speak to me; tell me what you think. Do you believe we get another chance, and are glad to behave less like curs and brutes? Or is it all ended in that lonely little churchyard here? I've never troubled about these things before, but now I know I am so near that gloomy little churchyard—well, it makes me wonder. As for the Bible, I never cared to read it. I was never much of a reader, though I've got through two or three firework novels and sporting stories. Does it matter, Little Brick?"

"How do I know" she said, gently. "How does anyone know? People say they know; but it is all a great mystery—nothing but a mystery. Everything that we say, can be but a guess. People have gone mad over their guessing, or they have broken their hearts. But still the mystery remains, and we cannot solve it."

"If you don't know anything, Little Brick," he said, "at least tell me what you think; and don't be too learned; remember I'm only a brainless fellow."

He seemed to be waiting eagerly for her answer.

"If I were you," she said, "I should not worry. Just make up your mind to do better when you get another chance. One can't do more than that. That is what I shall think of: that God will give each one of us another chance, and that each one of us will take it and do better—I and you and everyone. So there is no need to fret over failure, when one hopes one may be allowed to redeem that failure later on. Besides which, life is very hard. Why, we ourselves recognise that. If there be a God, some intelligence greater than human intelligence, he will understand better than ourselves that life is very hard—and difficult, and he will be astonished not because we are not better, but because we are not worse. At least that would be my notion of a God. I should not worry, if I were you. Just make up your mind to do better if you get the chance, and be content with that."

"If that is what you think, Little Brick," he answered, "it is quite good enough for me. And it does not matter about prayers and the Bible, and all that sort of thing?"

"I don't think it matters," she said. "I never have thought such things mattered. What does matter, is to judge gently, and not to come down like a sledge-hammer on other people's failings. Who are we, any of us, that we should be hard on others?'"

"And not come down like a sledge-hammer on other people's failings," he repeated slowly. "I wonder if I have ever judged gently."

"I believe you have," she answered.

He shook his head.

"No," he said; "I have been a paltry fellow. I have been lying here, and elsewhere, too, eating my heart away with bitterness, until you came. Since then I have sometimes forgotten to feel bitter. A little kindness does away with a great deal of bitterness."

He turned wearily on his side.

"I think I could sleep, Little Brick," he said, almost in a whisper. "I want to dream about your sermon. And I'm not to worry, am I?"

"No," she answered, as she stepped noiselessly across the room; "you are not to worry."

JUNE.

By Rev. WILLIAM C. HALL, M.A.

Again we are doubtful whence the name of our month was derived. The poet Ovid tells us that it was called after Juno, in whose honour a feast was held at its beginning; but he is inconsistent, giving at least one other explanation. We incline to the opinion that the month was named from its dedication to the Juniores, the members of the lower branch of the original legislature of Rome, roughly corresponding to our House of Commons.

An old writer tells us that the Saxons called it Weyd-monat, "because their beasts did then wade in the meadows; that is to say, go to feed there"; and another says they called it Woedmount, and that "woed" means "weed." Either simple Theory will serve. It is the month of largely-growing things, and long days. It is the month of full and abundant life.

"And what is so rare as a day in June?
Then if ever come perfect days;
Then heaven tries the earth if it be in tune,
And over it softly her warm ear lays:
Whether we look or whether we listen,
We hear life murmur, or see it glisten;
Every clod feels a stir of might,
An instinct within it that reaches and towers,
And groping blindly above it for light,
Climbs to a soul in grass and flowers."

But June, month of thick meadows, climbs to glory in the trees, than which there is nothing in nature I love more,—trees with their masses of colour, their subtly varying light and shade, their calmness and silent dignity. Soon, from chestnut to oak, they will be in fullest leaf.

As during days of war I moved in various parts of the country my heart was almost felled with trees. Necessity is ever cruel, and often careless. From some of the most beautiful places of England the trees have been wholly swept, and what was once a delight for the soul is now a desolation. I believe the man who would ruthlessly cut down a tree was intended to be hanged on it—probably he knows as much. June for trees, and for months now I shall be doing a good deal of my work in the shade of one that spreads its coolness the length of my little garden all the day—and a cherry tree in the midlands is as good for meditation as a palm or pine anywhere.

National Unitarian Temperance Association.

The Annual Meeting of the National Unitarian Temperance Association will be held on Thursday in Whit-week (June 12th) the Rev Dr. Mellone, of the Unitarian Home Missionary College, has promised to speak. We hope there will be a good attendance of Country members and friends.

The Committee of the N.U.T.A. are now able to announce the results of the Essay and Story Competition. There were nineteen papers sent in, but three of them were not qualified, the writers evidently chose subjects of their own in preference to those set by the committee. Under the subject "SAY WHAT YOU KNOW ABOUT ALCOHOL," for children under twelve years of age, Maud Miller, of Stepney was awarded first prize; May Oldridge of Leeds, second. Under the subject "WHY I INTEND TO REMAIN AN ABSTAINER," for children 12 to 15 years, Harry Lismer Short, of Park Lane, Wigan (now Bootle) was awarded first prize, and Alec R. Ellis, of Liverpool, second. For TEMPERANCE STORY (prose or verse) by children 12 to 15 years, Alec R. Ellis, of Liverpool, was awarded first, and Victor J. Thomas, of Stamford-street, London, second prize. For an Original TEMPERANCE DIALOGUE (by Adults) Miss Edith A. Jones, of Liverpool, gained the prize. Sixteen papers from all our Sunday Schools, Guilds, and Bands of Hope is not very encouraging to the promoters of this Competition, as will be seen the successful writers were from three places: London, Leeds and Liverpool, and they are representative of the whole of the sixteen, they all came from these three centres. Why it should be so "I cannot well make out." The want of interest in Temperance work is evidently filtering down from the Churches into the Schools and its institutions, and it is not a good sign. There is a need for a revival amongst us, either of method or spirit, or both, and it may be that we shall get it in the Annual Meeting. We have perhaps been too much disposed to think lightly of the supreme importance of the education and training of the young people in temperance principles, too ready to be side-tracked into the political aspect of the Temperance Reformation, too easily led into controversy about State Control, Prohibition or Regulation of the Drink Traffic. That is the wrong end surely for us, give us the children, and the future of England and of the Church will be assured. —R.N.

To those who have been in the War.

DEAR FRIENDS.—I hope we may say that the war is over. So whether you are still in the army or navy, or returned home demobilised, it is true to say that you are no longer in the war. We may thank God for that. We may rejoice that hostilities have ceased, and that assured peace is near at hand.

But you have been in the war. Yes, you have seen things terrible beyond words. And if you are now returned home you do not come back the same, but a very different fellow from what you were when first you joined the colours. How different? More serious minded, are you? Yes, the scenes and trials and experiences of war have forced new thoughts upon you, compelled you to ask yourself heartsearching questions, and you come back with a new outlook upon life, with a changed mind.

Even if you are still in the ranks away from all the old familiar faces, you feel just like that. The horrors you have witnessed have opened your eyes so that you see everything as you never saw before. Thousands of your comrades have been slain and you survive. And having survived you are deciding what you will do with your life as soon as you are free to choose—when you come home.

What a welcome! How delighted are the old friends to have you amongst them again! How proud are parents, or wife, or brothers and sisters, to see you safely restored to the old home! And now you are at home what will you do with your life? You do not forget your brothers slain in action. For their sakes what will you do to show that they have not died in vain? Will you make Home sweeter and happier? Will you be more interested and devoted to the Sunday School and the Church? Will you try to make up for the loss of the brave boys who cannot come back? You have often looked into the jaws of death; now you will look into the face of life, and do your part to ennoble it, to make it more worth living to all around you. Yes, you will do that, inspired by your religious faith in the goodness of God, and in a grander future for man. You will strive to make a new heaven and a new earth on which—

> All crimes shall cease,
> And ancient fraud shall fail,
> Returning justice lift aloft her scale,
> Peace o'er the earth her olive wand extend,
> And man to man for ever be a friend.

—ED.

The Editor hopes that the price of paper will have dropped sufficiently to enable him to increase this magazine back to 16 pages for the July issue, though this may make necessary a revision of prices to his clients.

THE SUNDAY SCHOOL ASSOCIATION.

Annual Meetings—Whit-Tuesday, June 10, 1919.

10-30 a.m.—Business Meeting, to be followed by the President's Address and a Conference on "The Work of the Association."

2-30 p.m.—Public Meeting. The Rev. Mortimer Rowe, B.A. (of Preston), will give an Address on "The New Outlook for the Schools," to be followed by discussion.

4-30 p.m.—Tea in Small Hall.

5-15 p.m.—Meeting of Propaganda Committee, and Delegates from District Societies. The Meetings are open to all interested in Sunday School Work, whether delegates or not.

T. M. CHALMERS, BERTRAM LISTER } Secretaries.

British League of Unitarian Women.

Annual Meeting, Wednesday, June 11, 1919

at 3-15, Essex Hall, Essex St., London, W.C. 2.

Short Opening Service conducted by Rev. Helen L. Phillips (Newbury); Speakers: The President, Mrs. Blake Odgers; Mrs. L. C. Cornish (Boston, U.S.A.); and Mrs. W. R. Stevenson (Sheffield).

All friends are cordially invited.

National Unitarian Temperance Association

The Annual Meeting will be held on **Thursday, June 12th, 1919,** at Essex Hall, London,

The President, Miss Harriet M. Johnson, will take the Chair at 4-30 p.m.

Speakers: Rev. Dr. Mellone, J. F. L. Brunner, Esq.

Provincial Assembly of Lancashire and Cheshire.

The Annual Meeting will be held at Warrington, on Wed., June 25, 1919.

Service in Cairo Street Chapel, 11-15. Preacher, Rev. S. A. Mellor, B.A., Ph.D.; Supporter, Rev. J. Morley Mills.

Lunch in the Parr Hall, Palmyra Square, at 12-45 p.m., 1/6 each.

Business Meeting in the Cairo Street Chapel at 2 p.m. when Hugh J. Broadbent, Esq., Pres., will take the Chair.

Tea in the Parr Hall at 5 p.m., 1/- each.

Public Meeting in the Cairo Street School at 6-30 p.m., F. W. Monks, Esq., J.P., in the Chair. Addresses by the Rev. I. Lister on "The Teaching Office of the Church." P. M. Oliver, Esq., of Bowdon, on "Reconstruction or Resurrection." The Rev. F. A. Bullock, of Leigh, on "The Social Challenge and Our First Principles."

The Christian Life and Unitarian Herald.

From all Newsagents—ONE PENNY WEEKLY

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British & Foreign Unitarian Association

Anniversary Meetings,

1919.

TUESDAY EVENING, 10 JUNE.

RELIGIOUS SERVICE at Essex Church, The Mall, Notting Hill Gate, at 7-30 p.m. Rev. R. Nicol Cross, M.A. (Leeds), will assist in the Devotional Service. Sermon by the Rev. Lawrence P. Jacks, M.A., D.D., LL.D. (Principal, Manchester College, Oxford.) Collection in aid of the Funds of the Association.

On the invitation of the Committee of Lindsey Hall, The Mall, Notting Hill Gate, Tea will be provided there from 6 to 6-30; and the Hall will be open for social intercourse up to the time of the Religious Service.

WEDNESDAY MORNING, 11 JUNE.

ANNUAL BUSINESS MEETING at Essex Hall, 10-30 a.m., Mr. Richard D. Holt, President, in the Chair.

The Statement of Accounts will be submitted by the Treasurer, Mr. Harold Wade, and the Report of the Committee by the Secretary, Rev. W. Copeland Bowie. Election of Officers, Council, Committee, and Resolutions. Welcome to Rev. Louis C. Cornish, Secretary of the American Unitarian Association.

CONFERENCE on the work of the Association, when criticisms and suggestions by the members are invited.

WEDNESDAY EVENING, 11 JUNE.

PUBLIC MEETING at Essex Hall, 7-30 p.m. Chairman: Mr. Richard D. Holt. Addresses on **"Practical Application of our Unitarian Faith"** by Rev. S. H. Mellone, M.A., D.Sc. (Principal Unitarian Home Missionary College, Manchester), Mr. W. R. Barclay (Sheffield), Miss Dorothy Tarrant, M.A. (London), Rev. Lawrence Redfern, M.A., B.D. (Liverpool).

THURSDAY EVENING, 12 JUNE.

CONVERSAZIONE at The Carpenters' Hall, London Wall (Corner of Throgmorton Avenue). The President and Mrs. Richard D. Holt will receive from 8 to 8-30 p.m. Light Refreshments from 8-30 to 10. Music at intervals during the evening. Tickets 1s. 6d. each (after Tuesday 10 June, 2s.) may be had at the Book Room, Essex Hall.

ESSEX HALL, ESSEX STREET, STRAND, LONDON, W.C. 2.

ALL COMMUNICATIONS FOR THE UNITARIAN MONTHLY TO Rev. H. BODELL SMITH, MOTTRAM, MANCHESTER